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suffering. Only those who have traveled there can judge rightly of the true state of things. As regards Turkey itself, these massacres were most prejudicial, for wherever the Armenians have been plundered, the government has suffered incalculable loss of taxes and produce. The Armenian question must be looked at apart from the outbreaks in the diaspora, among Armenian traders in Constantinople and other Turkish towns. It is mainly a commercial one, affecting Armenia itself. And an unprejudiced observer cannot deny that the Armenians are the most honest, industrious, and productive inhabitants of Turkey. We may well hope that, as soon as the Bagdad railway opens up this country to European influence and inspection, their commercial and social position will improve. So far only a few individuals—American missionaries and German workers—have tried to succor the widows and orphans, the victims of these massacres, by teaching them and buying their work.

In view of the cynical attitude assumed by the German government toward the Armenian question, the above testimony is valuable.—F. C. CONYBEARE.

Travels in Tartary, Thibet and China during the Years 1840–46. By M. Huc. Translated by William Hazlitt. Second reprint edition; two volumes in one. (Chicago: Open Court, 1900; pp. xv+326; x+342; \$2.) This famous narrative of Huc has long been out of print. As an interesting and valuable account of Thibet, its manners and religion, the work deserved republication. The devoted French Roman Catholic missionary and his companion succeeded in reaching Lhasa and had hopes of attaching Lamaism as a kind of affiliated system to the Roman Catholic church, when, through the malign influence of the Chinese, they were compelled to leave the country. Their theory of the likenesses to Catholicism found in Thibetan Buddhism is that Christian, *i. e.*, Roman, doctrine and ritual were introduced by missionaries somewhere about the fifteenth century. Apart from its information concerning religion, the book deserves reading for its human interest; the experiences of the travelers were strangely various and exciting, and their account of these is naïve and quaint.—GEO. S. GOODSPEED.

Theologischer Jahresbericht, herausgegeben von H. Holtzmann und G. Krüger. Neunzehnter Band, Die Litteratur des Jahres 1899. (Berlin: Schwetschke, 1900; pp. 936; M. 30.) The annual appearance of this compendium of theological publications regularly reminds us of the debt which the world owes to the editors. Practically everything of any value which was published on theological and kindred

subjects during the year 1899 is catalogued in the proper section of the *Jahresbericht*. The more important books and articles are briefly reviewed, so that the reader can usually decide whether a given book is worth perusing. This latest issue of the work introduces a welcome improvement in the arrangement of the bibliographies. Books and articles are catalogued according to the alphabetical sequence of the authors' names. When a book is also reviewed, the fact is indicated by printing the author's name in heavy type. The reviews are grouped genetically rather than alphabetically. Some editors content themselves with an impartial statement of the contents of publications. Others attempt some brief criticism. Opinions will differ as to which method better accomplishes the reviewer's purpose. The number of German publications cited is greater than the sum of all works in other languages. Yet no serious omission of English publications is to be found. Ephemeral German articles, however, are more frequently honored with a review than are foreign articles of perhaps equal value. Occasional errors in titles occur. Dr. Van Dyke (p. 565) is credited with *the gospel of world of sin* instead of *The Gospel for a World of Sin*. The editors seem to consider capital letters a rare luxury in the English language. But such petty defects scarcely deserve mention in comparison with the marvelous skill which puts so readily at our command the sum of human thinking on theological topics during an entire year. The *Jahresbericht* is an indispensable publication.—
GERALD BIRNEY SMITH.

The Mind of Tennyson. His Thoughts on God, Freedom, and Immortality. By Hershey Sneath. (New York: Scribner, 1900; pp. viii + 193; \$1.25.) The scope and purpose of this volume are clearly stated in the preface: "To interpret and systematize Tennyson's thoughts on God, freedom, and immortality . . . special effort has been made to distinguish between the subjective and objective—the personal and impersonal—in his poetry. . . . The interpretation has been made in the light of Tennyson's relation to the spirit of his age." The author has carried out his purpose in the successive chapters in an interesting and, for the most part, convincing manner. The chapter on Tennyson's thoughts of God is on the whole the strongest. The general philosophical movement from Descartes to the present time is sketched in outline and made the background for an interpretation of Tennyson's poetry so far as it deals with the idea of God. The author brings out clearly the fact, which is so evident to every reader of